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2096

RELIGIOUS PANS

BOX 1

# THE SECRETS OF FREEMASONRY REVEALED, BY A MASON;

WHO, BEING FULLY CONVINCED THAT THE ORDER EXERTS A  
DEMOCRATIZING INFLUENCE ON ITS MEMBERS, IMPEDES  
SOCIAL PROGRESS, AND CORRUPTS CIVIL GOVERN-  
MENTS, THEREFORE STATES HIS OBJECTIONS  
BRIEFLY, CANDIDLY, AND FEARLESSLY,  
SHOWING THAT

**FREEMASONRY IS UNLAWFUL,**  
And should be Suppressed or Compelled to  
Revise its Objectionable Ritual.

**MASONIC SIGNS, GRIPS, PASS-WORDS, ILLEGAL OATHS,**  
*And the most Important Portions of the 'Secret Cere-  
monies,' in general use throughout the world,  
given verbatim!*

**RESPECTFULLY DEDICATED**  
*To the Masonic Fraternity and the Public; and especially to the Ladies  
who should be Excluded From None of Our Societies or Clubs.*

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# THE SECRETS OF FREEMASONRY REVEALED BY A MASON.

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## INTRODUCTION.

THERE appears to be nothing immutable in the universe, so far as we can comprehend it, but the Divine Nature and Laws of its Great Architect. Change seems to be indelibly impressed on all created things. Even inorganic matter is continually undergoing chemical transformations, and throughout the whole range of animate nature, vegetable and animal organic mutations are perpetually occurring.

As in the physical world there is not a particle of matter, in any condition, at actual rest ; so, in the mental and moral world, 'perpetual motion' is just as visible and continuous.

We cannot remain stationery, as moral or religious beings, any more than quicksilver in the thermometer. We are ever ascending, with the good and conscientious, in the scale of useful knowledge, towards the Source of All Knowledge ; or we are as surely descending to mingle, perhaps, with the 'common herd,' who are governed more by passion and prejudice than by reason and prudence ; the height of whose ambition seems to be the gratification of their natural and acquired appetites, like our 'poor relations' in the forest !

All civilized governments and shrewd business corporations make provisions, in their constitutions and by-laws, for even the most radical alterations that may be thought necessary in the future. Social bodies and even religious sects, should do likewise. *Excelsior*, instead of *Semper Eadem*, should be our motto in all our enterprises.

From these remarks, the reader will perceive the folly of any Social Order adopting an Unalterable Ritual ! But a pitiable remnant of the the once powerful 'Medes and Persians' survive to tell us about their 'unchangeable laws.' Excepting some respect for the Decalogue, Mosesism has likewise passed away. Modern Jews scarcely retain enough of their ancient rites to deserve the name. If my Masonic brethren believed in their Ritual being *infallible*, they could not be more tenacious of its jots and tittles. The writer has been a Mason for several years ; and, being fully convinced that Freemasonry exerts an evil influence on his Brethren and the Public, without further prefatory remarks, he briefly states his objections as follows :—

I. ITS CLAIMS TO ANTIQUITY OF ORIGIN are absurd, not being based on historic data, worthy of credence. Some whimsical writers have even traced the order to that foolish enterprise, the Tower of Babel !

They have, however, about as much authority for doing so as the majority of its friends who trace it to the *Templum Hierosolyma*, as the records of that famous edifice completely ignore the Craft. But it should be no excuse for the Order retaining the *illegal* features of its Ritual, even if it could trace its origin to Noah's Ark, or the Garden of Eden! People are beginning to judge persons and things now on their *own merits*, without so much regard for their ancestors or their age. We should be guided and governed by the past, only so far as its teachings are approved of by reason and experience.

II. ITS NAME IS A MISNOMER, and ridiculous in our times, having lost its original significance. There are very few practical Masons in the Order. It was doubtless originated by them in the 'Dark Ages' when such societies were, perhaps, necessary. They are more injurious than useful in our times and should be discouraged. 'Speculative Masonry,' as the order is styled in its Ritual, is a pretty good name for it, as a great many of the brethren are very fond of 'speculating,' and not always very particular about the nature of the 'speculation.' But if the term Masonry is a misnomer, as now used, certainly the term *Freemasonry* is much more so, as it implies a still greater contradiction. In view of the real nature of the Order, its proper name should be *Slave masonry*, because

III. MASONRY IS AN ABSOLUTE DESPOTISM, by reason of its barbarous Oaths, *Silence* or *Open Rebellion* being a Mason's only Alternatives! Hence, so many of its best members *abandon the Order quietly and denounce it privately*; but *fear* the consequences of exposing its *absurdities*, and thus prevent the public from being *victimized by an Association of misguided men*, who try to interfere with the *liberty of conscience* of their brethren who may feel disposed to criticise the *illegal features* of the Order. The Craft not only object to "freedom of speech" on such matters, but even *try to secretly muzzle the press*! This is a nice state of things in view of our boasted privileges! "Once a Mason, always a Mason," is as preposterous as it is despotic. The Constitution of the Order in France is more liberal. It states distinctly that "Every Mason has the right of publishing his opinions on every Masonic question." See a pamphlet entitled, "Masonic Reform" published here in 1865, by "An Old Mason," (Mr. James E. Carnegie) which contains many excellent suggestions it would be well for the Craft to follow.

IV. MASONIC CANDIDATES ARE ALL DECEIVED as to the Nature of its Obligations, by being told by the W. M., just before taking the initial oath, that there is nothing in them "incompatible with your Civil, Moral, or Religious Duties!" Now, every Mason knows that statement to be a *deliberate, treacherous falsehood*, as a variety of *savage Death Penalties* are included in them, which no Church or State on earth would dare to sanction, if discussed in public! The reader can see for himself the extracts taken from the Masonic Oaths in actual use at present, in the following pages. If there is nothing wrong in



them, the writer is greatly mistaken, as he considers them perfectly *diabolical*, and regrets having ever entered a Lodge again, after taking the first Oath. *Curiosity and the encouragement of friends*, induces thousands to continue passing from one Degree to another with the 'tippling brethren,' when their consciences and their 'sober second, thoughts,' suggest retreat. Another ugly advantage is taken of the Candidates, in merely announcing the Oaths *a word or two at a time*, which the *dupes* are expected to repeat in a similar manner; so that they have no opportunity to consider whether to proceed or not. It is truly amazing to think that such an *unlawful society* should receive the patronage of the people of all classes and conditions, from the Prince to the peasant! Many are at a loss to know how to account for this extraordinary popularity of an Order that has in it so much that is objectionable, both in theory and practice, and so little to recommend it. A complete explanation of that surprising fact would require a pamphlet much larger than this. It is certainly a gigantic humbug, continued from generation to generation, by means of impudent and treacherous misrepresentation! As an additional illustration of this feature of the Order, it may be further mentioned, that the 'Crafty brethren' get hold of as many prominent *young men* as possible, while at Schools, Colleges, and Universities, before they have formed fixed principles, for whom of course, its showy regalia would have special attractions. Hence the large number of eminent men, who, however, retain merely a nominal connection with the Craft.

V. MASONIC VIEWS OF MORALITY are as selfish as they are demoralising, in limiting *special respect for female virtue* to certain near relatives of Master Masons! (Brethren, see the M. M's Oath.) This is a very serious evil in the Order, and accounts, in some measure, at least for the notorious immorality of many of its prominent Members. Even the limited number of the fair sex alluded to, are not always spared by those *libertines*, who often occupy prominent official positions in Lodges; which fact shows conclusively that the brethren pay but little attention to one of the most vital questions affecting the welfare of society. The female relatives of the members of the two inferior Degrees even are not included in the special injunctions of the Masters. And of course all outside of the magic circle of the Craft would naturally be regarded as legitimate prey by the dissolute members. The attention of my brethren and the public is drawn particularly to this point, because morality seems to be regarded as a speciality of the Order! It will be seen in the following ceremonies that Freemasonry is defined to be "a peculiar system of morality, veiled in allegory and illustrated in symbols." Now, that definition of the Order sounds very nicely. But, unfortunately, in its practice, and general influence, one is tempted to paraphrase it thus: "A peculiar system of *immorality*, veiled in allegorical nonsense, and illustrated by *tippling symbols*"—bottles, glasses, &c. As a proper regard for mo-



rality, in its broadest sense, constitutes the very foundation of all true ideas of decent society and good government, surely its rules should be universal in their application. It is admitted that there are some nice allusions, in the Ritual, to virtue in a general way; but why have special injunctions regarding respect to be shown for the chastity of *certain women*, which should be extended to the whole sex?

VI. MASONIC VIEWS OF INTEGRITY ARE AS SELFISH as its morality, and equally injurious to its Members and the public. The Master's Oath makes the candidate expressly declare, "that I will not defraud a brother Master Mason, or see him defrauded, of the most trifling amount, without giving him due and timely notice thereof." Now, according to this injunction, a Master Mason could even defraud his own brethren in the Entered Apprentice, and Fellow Craft Degrees, and not violate his obligation! And, the writer knows by sad experience, that Masters do not even treat their own M. M. brethren "on the square" at times. (Of course, so far as the outside public are concerned, they have no protection excepting civil law from the M.M., by the wording of his Oath, but must depend on his honor, which unfortunately, is often wanting. This and other Oaths of the Order have a tendency to induce brethren to entertain a *false confidence* in each other, only to be too often deceived and outrageously swindled. Rules regarding such cardinal virtues, intended for the control of large bodies of men, certainly should have no limitation. It is even objectionable to be selfish in our benevolence and business patronage, as we should regard all men and women, as our brothers and sisters, and equally entitled to our friendship and kind treatment. But to restrict our kindness and charity mainly to those most intimately connected with us is excusable, but undoubtedly *criminal* to make any distinction at all in our treatment of people regarding virtue and honesty. Surely in those respects the whole human family should be Mistress Masons as well as Master Masons! It is exceedingly astonishing that such an intelligent body of men should continue saddling themselves and their friends with such absurd obligations. The only explanation that suggests itself to my mind, after several years' experience in the Order, is that, as before remarked, the better portion of its Members become disgusted with it, and quietly abandon it; and the majority of those who remain in it as active members, are of that free and easy, tipling sort that do not trouble themselves much about reforms of any kind.

VII. MASONIC RELIGIOUS TENETS, if indeed it has any at all, are certainly more liberal and accommodating than consistent. The Order undoubtedly recognises a 'Great Architect,' a 'Grand Geometrician,' as the Supreme Being is called in the Ritual. Craft Masonry is, therefore, *Deistic*, and accepts Mahometans, Jews, and all who are not absolute Atheists as 'brethren.' But in the advanced Degrees, intended to recognise Christ, these *theistic brethren* are denounced with the "heathen"! The Knight Templar, with sword in hand, swears to

defend his creed 'against all Jews, Turks,' &c.; yet the Order contains large numbers of Unitarian Asiatics and Europeans! But where is the basis, among such a mass of creeds, for "brotherly love," &c.? It is a hollow mockery! There can be no real union of feeling and genuine friendship in a society whose members differ so radically upon such a vital question as religion. It is impossible.

The careless Christian portion of the Order usually agree cordially on one point—the *worship of Bacchus!* Their Jewish brethren are generally too shrewd to debase themselves much with liquor, or spend their money so foolishly. Their weakness, perhaps, consists in a little too much devotion to the 'Golden Calf'—a decidedly less objectionable kind of idolatry, however, especially in its influence on the public. But how the Jews can content themselves in an Order in which they are classed with the 'heathen,' is a mystery. I am aware that those Christian Degrees are said to be rejected by the highest Masonic Authority—the so-called Grand Lodge of England—to please the Hebrews, and other Deists, doubtless. If that is really so, of course, no Christian should connect himself with it, if he cares anything about his faith. To find preachers acting with the Craft has always surprised me, when they know very well it is utterly impossible to reconcile Masonic obligations with Christ's teaching.

VIII. MASONIC BENEVOLENCE is a mere pretence, a cloak used to conceal their real objects—*self-indulgence and self-aggrandisement*. It is well known that the Craft spend more Time and Money in *tippling, extravagant feasts* than in acts of charity. Freemasonry, as a friendly, benevolent society, is an evident fraud. Connexion with it is more expensive than with any other similar social body extant. Yet, when fortune frowns on a 'brother,' he finds it rather difficult, and even humiliating, to obtain any aid from the Order at all commensurate with the amount he had paid into its treasury. Although the writer has suffered severely by the treachery of his 'bibacious brethren,' still the above statement is made, not from personal experience, but observation. He has no desire to misrepresent the Order. It is severe enough to tell the truth about it. The small amount collected and expended for charitable purposes, by even metropolitan Lodges, should convince the public that the Craft feel but little concern in benevolent enterprises. But it would be rather interesting to have a correct statement of the amount spent annually by city Lodges in useless, debasing, tippling, gastronomic extravagance. This characteristic of the Order causes the bankruptcy and ruin of many a generous 'brother' and good business man, besides setting a bad example to the public.

IX. MASONRY UNDOUBTEDLY IMPEDES SOCIAL PROGRESS, by producing a *Compromise between Good and Evil agencies*. ; This charge is further explained by stating, what is well known by the Craft at least, that nearly the whole Protestant pulpit and press are directly or indirectly controlled by Masons. Also the leading Teachers, Professors, Tempe-



rance 'Cliques,' and State Officials, from Premiers to 'Peelers.' Now, all these should be at least friends of Social Reform, if not active workers in that good cause. Unfortunately, we find that many of them are not so ; and, worse still, that large numbers of their 'Masonic brethren' are Licensing Magistrates, 'Alcoholic Doctors,' Bottle Grocers, Publicans, Pawnbrokers, &c., very properly considered by thoughtful people, in some countries, to be dangerous enemies of the *peace, happiness, and prosperity of the people*. All those 'brethren,' good and bad, are expected to manifest toward each other feelings of 'brotherly love,' &c.! Hence the compromise and general winking at the great evils that are afflicting poor, erring humanity, especially in all our cities and towns. It also explains how so many *bad men*, notorious gamblers, and libertines, by 'red tape' and the aid of the Craft, are appointed to fill important offices of trust and influence, which they disgrace, besides demoralising the public by their depraved examples. The idea of selecting *law-breakers* to become *law-makers*, and *officials to execute law*, is, in the highest degree, preposterous. The better class of society should protest against such conduct.

X. MASONRY OFTEN DEFEATS THE "ENDS OF JUSTICE," in the interest of the Craft, by controlling so-called Courts of Justice. This evil is more common, wherever the Order exists, than the public have any conception of ; and can only be detected by closely watching the proceedings in cases where Judges or Magistrates, and the plaintiffs or defendants, are Masons. It makes some difference, too, in such cases, as to which side has the 'Masonic counsel' employed. Many a decision is obtained "on the square," which both surprise and disgust the public, but which are perfectly well understood among the 'brethren.' Judges, &c., sworn to be impartial in dispensing justice, are occasionally so far influenced by the Craft, as to disgrace themselves by their rulings—often attributable to their defective judgement, want of knowledge of the law, &c., but should be justly chargeable to the corrupt influence of Masonry. The phrase in the M.M.'s Oath, "or at my own option," is made an excuse for a great deal of improper conduct, not only in courts of law, but in the ordinary affairs of life. It is a serious matter to know that nearly all the Courts of Justice, of every description, throughout the British Empire, are directly or indirectly controlled by Masonry, which has itself no legal existence, and which imposes unlawful obligations on its members ! This statement no conscientious 'brother' of mine will contradict. And it is equally true that

XI. MASONRY IS A DANGEROUS AND DEMORALISING ELEMENT IN SOCIETY, in Corrupting State Officials and Political Parties. Not only does the Order try to control the execution of law in its own interest, but it also endeavours to monopolise every Government Office of any consequence, from the highest to the lowest. And its success in this respect may be seen in every department of our Imperial and Colonial

Governments. In fact, the whole British Empire is virtually under the Evil Influence of this *Illegal, Bibacious, Gastronomic, Secret Order!* This is no idle remark. Masons actually control the Army, Navy, Civil Service, almost every office worth having under the British flag.

As an Order, it has no political creed, but adopts, and tries to obtain control of every form of government on the earth, for selfish purposes. In France and America, for instance, Masons advocate *red-hot republicanism*; whilst in England, Prussia, &c. the Order almost favours the '*divine rights of kings*.' Anything to get into lucrative and influential offices! A serious objection to the '*tippling fraternity*' is, that they generally favour two great monopolies—Liquor and Land—which are the curse of the British Isles, and are also threatening the welfare and real prosperity of these colonies. There can be nothing expected from these Alcoholic, Masonic Governments, of our times, favourable to social reform. They are *twice as complicated and expensive as are necessary*, and are supported mainly by revenue obtained from *the degradation of the people*—as unwise as the foolish women who resort to prostitution (which destroys their physical, mental, and moral natures) for the means of living! The question is, how long will society submit to be pauperized and demoralized by *one traffic*, the greatest commercial swindle on earth?

XII. MASONRY IS AN UNLAWFUL ORDER, by reason of the Nature of its Oaths, and should therefore be suppressed, or be compelled to revise its Ritual, expunging its illegal obligations, and thus make progress with the times. Why allow that Order, or any other association, to impose illegal duties on its Members? Why not include Masonry under the provisions of the Friendly Societies' Act? It is absurd in our day to permit an Order to exist in our midst, bound by barbarous Oaths, requiring, under certain circumstances, the execution of a variety of cruel Death Penalties! The Order is virtually an *Imperium in Imperio*, actually claiming, of course, *secretly*, certain rights only possessed by Sovereign States! Its obligations are dictated in violation of both the spirit and letter of all law, *human and divine*. Every conscientious Mason must admit this. There is not, as before remarked, a Church or State on earth that would dare to sanction its rules, if examined in public. And the reason Masonry has no legal status, is the desire of the Craft to continue its illegal features, which the State cannot formally approve of. Only Sovereign States claim the questionable right of Capital Punishment, for the gravest crimes known to law. And even some governments are beginning to see the impropriety of it, being as unwise as it is barbarous. Yet Masonic Oaths require a variety of modes of Capital Punishment, *for merely breaches of confidence!* Although this is undoubtedly so, yet we find the future 'King-Emperor' of Britain a Member of this illegal Order at home, and it must be admitted, in some respects, a very suitable figure-head for the Craft!

Masonic Oaths being the most objectionable feature of the Order, the



attention of the reader has been drawn to them a good deal in these pages. It wont do for Masons, by way of excuse, to state that they are a mere 'dead letter,' never enforced, &c. If that is so, why retain them any longer? Why continue imposing such absurd, barbarous obligations on their Members? Why not establish, like the Oddfellows, Independent Lodges, on a Reformed Basis, adopting such rules and ceremonies that they need not be ashamed of, and therefore need not fear the criticism of any body. My Brethren may depend upon it that it is useless for them to try to control the Press or prevent Free Speech in our times.

The murders committed by the Craft in the past have deterred men from exposing their absurdities effectually. But times have changed a good deal in half a century. My desire is to show my brethren the folly of attempting to retain those objectionable Old Relics of the past. My misguided brothers have tried to end my days, and are yet plotting my ruin. My only trust is in God for protection, as I am well aware that those whose sworn duty it is to protect me, are in league with my *secret enemies*. They can continue their slanderous abuse, and their plotting as long as they please. *I shall do what I think is right, whatever may be the consequences.* These remarks have no reference to the majority of the Order, who are too honorable to think for a moment, of enforcing their diabolical penalties. It is only a *brutish minority* under the control of perjured Government Officials, that I have any fears of at all. Yes, perjured Government Officials! How can a *loyal Mason* take an oath to uphold the authority, and enforce the laws of his country, without committing perjury in either capacity? It is impossible. He must repudiate one or the other of his obligations!

Secret Societies, as a rule, are all humbugs. They are generally as pernicious in practice, as they are surely ridiculous in theory, as nothing useful should be kept from the public. Secret Orders have caused great trouble in the world. There is no excuse at all for their existence in our times. They are generally under the control of *cliques* who use them as '*silver sluices*;' or like flocks of sheep to be shorn, &c. by the '*Knowing Ones*.'

The following pages contain extracts from the three Degrees of Craft Masonry, giving the Signs, Grips, Pass-words, Illegal Oaths, and enough of the Ceremony to enable the reader to understand the Order pretty well, without being swindled out of Large Fees and disgusted with Barbarous Obligations in joining the Craft.

# SECRET CEREMONIES.

## A LODGE OF CRAFT MASONS

Is made up of the following officers:—A worshipful Master, who is chief officer; Senior and Junior Wardens, Senior and Junior Deacons, and two Door-keepers, the one inside and the other out, called respectively *Inner Guard* and *Tiler*. The last named officer is usually armed with a sword, assuming the rôle outside the door, for the time being, of a military gent of some consequence, intended doubtless to impress Candidates with the importance of the *Sanctum Sanctorum* within!

The duties of these officers will plainly appear by noticing closely the following brief description of the opening of a Lodge in **THE ENTERED APPRENTICE'S DEGREE**, which is the first of the numerous Degrees in Masonry, although the sense contained in them all might be easily compressed into *one*. The Craft having met to open a Lodge, the Worshipful Master calls them to order in this First Degree by giving three distinct raps. In all ordinary business, to attract the brethren's attention, quiet disorder, &c., one rap is usually made. The three raps are repeated by the Senior and Junior Wardens, after which the following dialogue commences:—

Worshipful Master. Brethren, assist me to open the Lodge. To the Junior Warden, What is the first care in the Lodge?

Junior Warden. To see the Lodge properly tiled (guarded.)

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, ascertain that the Lodge is properly tiled.

The Inner Guard gives a rap on the door, which is answered in the same way by the Tiler, or Outer Guard, and indicates that all is right, that there are no cowans or listeners about the Lodge. The Inner Guard reports to the Junior Warden; and the latter, with three knocks, reports to the Worshipful Master that the Lodge is properly tiled.

The W. M. then asks, What is the next care, Brother Senior Warden?

S. W. To see the Brethren appear to order as Masons.

W. M. See that duty done.

The Senior Warden examines any present, if thought necessary, by the sign of an entered apprentice, and with the same sign reports to the W. M. that none but Masons are present.

W. M. To order Brethren, as Masons in the first degree. Brother Junior Warden, how many principal officers are there in a Lodge?

J. W. Three; namely, the Worshipful Master, and his Two Wardens.

W. M. Brother Senior Warden, how many assistants are there?



S. W. Three; besides the Outer Guard or Tiler; namely, the Senior and Junior Deacons, and the Inner Guard.

W. M. Brother Junior Warden, where is the Outer Guard or Tiler placed?

J. W. Without the door of the Lodge.

W. M. His duty.

J. W. Being armed with a drawn sword, to keep all cowans and listeners from Masons, and to see that the candidate for admission comes properly prepared.

W. M. Brother Senior Warden, where is the Inner Guard placed?

S. W. Within the entrance of the Lodge.

W. M. His duty?

S. W. To admit Masons upon proof, to receive the candidate in due form, and to obey the commands of the Junior Warden.

W. M. Brother Junior Warden, where is the Junior Deacon placed?

J. W. At the right of the Senior Warden.

W. M. His duty?

J. W. To carry the messages and commands of the Worshipful Master from the Senior to the Junior Warden, that the same may be punctually obeyed.

W. M. Brother Senior Warden, where is the Senior Deacon placed?

S. W. At the right of the Worshipful Master.

W. M. His duty?

S. W. To carry communications and commands from the Worshipful Master to the Senior warden, and wait the return of the Junior Deacon.

W. M. Brother Junior Warden, your constant place in the Lodge?

J. W. In the South.

W. M. Why are you placed there?

J. W. To mark the Sun at its Meridian, to call the Brethren from labour to refreshment, and from refreshment to labour, that profit and pleasure may be the result.

W. M. Brother Senior Warden, your constant place in the Lodge?

S. W. In the West.

W. M. Why are you placed there?

S. W. To mark the setting Sun, to close the Lodge by the command of the Worshipful Master, after seeing that everyone has his just dues.

W. M. Worshipful and Worthy Past Master, where is the Master's situation in the Lodge?

P. M. In the East.

W. M. Why is he placed there?

P. M. As the Sun rises in the East to open and enliven the day, so the Worshipful Master is placed in the East to open and enlighten his Lodge, to employ and instruct the Brethren in Masonry.

W. M. Brethren, our Lodge being thus duly formed, before I proceed to declare it opened, let us invoke a blessing from the Great Architect of the Universe upon all our undertakings. May our labour thus begun in order, be conducted in peace, and closed in harmony.

P. M. So mote it be. (The Past Master then advances three steps, opens the Bible, and remains with his hand on it, until the ceremony finishes.)

W. M. Brethren, in the name of the Great Architect of the Universe, I declare this Lodge duly opened, for the purposes of Masonry in the first degree.

The W. M., S. W., J. W., I. G., and T., then give three knocks each, in rotation, which announce the Lodge opened; the Brethren take their seats, &c.; and the business of the Lodge proceeds. If any doubtful Brethren appear, they are examined and if thought necessary are made to take a new oath that they are real Masons, and that they have not been expelled from any Lodge.

### CEREMONY OF INITIATION, IN THE ENTERED APPRENTICE'S DEGREE.

The Lodge being duly opened, and a candidate applying for initiation, he has to sign a declaration, that he wishes to become a Mason; and on its being presented to the Lodge, and the candidate approved, which is generally done by ballot, a Brother, called the Steward, is sent out to prepare him in an antechamber. This preparation consists in the candidate *being divested of all money and metal, of having the right arm, left breast, and left knee bare, the right heel slip-shod; in being blindfolded, and a rope, which is technically called a Cable Tow, is put round the neck, with a sword pointed to the breast.* In this state the Steward leads the candidate to the Tiler, or Outer Guard of the Lodge Door. The Tiler examines and sees the candidate properly prepared, and announces his approach by three knocks.

The Inner Guard gives the alarm, and is ordered to ask who is there. The Steward or Tiler answers:—

A poor candidate in a state of darkness, who comes of his own free will and accord, and also properly prepared, humbly soliciting to be admitted into the mysteries and privileges of Freemasonry.

I. G. How does he hope to obtain those privileges?

T. By the help of God and the tongue of good report.

I. G. Halt, till I make due report.—(Turning to the Master.) Worshipful Master—a poor candidate, in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in Open Lodge, now comes of his own free will, and also properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

W. M. How does he hope to obtain these privileges?

I. G. By the help of God, being free born, and of good report.

W. M. The tongue of good report has already been heard in



his favour; do you, Brother Inner Guard, vouch that he is properly prepared?

I.G. I do.

W.M. Then let him be admitted in due form.

I.G. (*to the candidate at the door.*) Enter, free born and of good report.

He is received by the J. D. from the Steward.

W.M. (*to the candidate.*) As no person can be made a Mason unless he is free born and of mature age, I demand of you, are you free by birth, and of the age of twenty-one years?

Candidate. I am.

Then a short prayer is offered by the W.M. who afterwards addresses the Candidate as to his religious creed. He is then taken round the Lodge to be seen by the brethren that he is properly prepared &c.

S.W. Brother Junior Deacon, it is the Worshipful Master's command that you instruct the candidate to advance to the chair in due form.

This form is by three irregular steps.

W.M. Mr. —, it is my duty to inform you that Masonry is free and requires a perfect freedom of inclination in every candidate for its mysteries. It is founded on the purest principles of piety and virtue. It possesses great and invaluable privileges to worthy men, and, I trust, to the worthy alone. Vows of fidelity are required; *but let me assure you that in those vows there is nothing incompatible with your civil, moral, or religious duties.* Are you, therefore, willing to take a solemn obligation, founded on the principles I have stated, to keep inviolate the secrets and mysteries of the order?

Mr. —. I am.

W.M. Then you will kneel with your left knee, keeping your right foot in the form of a square, place your right hand on this book, which is the volume of the sacred law, while with your left, you will support one point of these compasses to your naked breast, so as not to hurt yourself, and then repeat the following OATH:—

I, Mr. —, in the presence of the great Architect of the Universe, and of this warranted, worthy, and worshipful Lodge of free and accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do, hereby and hereon, most solemnly and sincerely swear, that I will always hail, conceal and never reveal any part or parts, point or points, of the secrets and mysteries of, or belonging to, free and accepted Masons in Masonry, which have been, shall now, or hereafter may be, communicated to me, unless it be to a true and lawful brother or brothers, and not even to him or them, till after due trial, strict examination, or sure information from a well-known brother, that he or they are worthy of that confidence, or in the body of a just, perfect, and regular Lodge of accepted Freemasons. These several points I solemnly swear to observe without evasion, equivocation, or mental reservation, of any kind, *under no less a*

*penalty, on the violation of any of them, than to have my throat cut across, my tongue torn out by the root, and my body buried in the sand of the sea at low water mark, or a cable's length from the shore, where the tide regularly ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast in this my great and solemn obligation of an Entered Apprentice Freemason.*

W.M. What you have repeated may be considered a sacred promise as a pledge of your fidelity, and to render it a solemn obligation, I will thank you to seal it with your lips on the volume of the sacred law. (*Kisses the Bible*)

W.M. Mr. N —, having been kept a considerable time in a state of darkness, what, in your present situation, is the most predominant wish of your heart?

Mr. N —. Light.

W.M. Brother Junior Deacon, let that blessing be restored to the candidate.

[The Junior Deacon removes the bandage from the eyes of the candidate. In some Lodges the Brethren form a circle about the candidate, and all clap their hands when the bandage is being removed—to astonish him, doubtless, with light and noise, when he gets his first view of the Lodge.]

W. M. Having been restored to the blessing of material light, let me point out to your attention, what we consider the three great though emblematic, lights in Masonry—namely, the Volume of the Sacred Law, the Square, and the Compasses. The sacred volume is to rule and govern our faith; the square to regulate our actions; and the compasses to keep us within due bounds to all mankind, particularly with our brethren in Masonry. Rise, newly obligated brother among Masons. (He rises.) You are now enabled to discover the three lesser lights in Masonry. They are situated East, South, and West and are meant to represent the the Sun, Moon, and Master of the Lodge. The Sun to rule the day, the Moon to govern the night and the Master to rule and direct his Lodge.

By your meek and candid behaviour this evening, you have escaped two great dangers; but there is a third which will await you to the latest period of your existence. The dangers which you have escaped are those of STABBING AND STRANGLING; for at your entrance into the Lodge, this sword was presented to your naked left breast, so that, had you rashly attempted to rush forward, you would have been accessory to your own death by stabbing. Not so with the brother who held it, as he would have only remained firm to do his duty. There was likewise this Cable Tow, with a running noose about your neck, which would have rendered any attempt to retreat equally fatal by strangling, but the danger which will await you to your latest hour, is the penalty of your obligation, that you would rather have your throat cut across, than to improperly divulge the secrets of Masonry.

As you have taken the solemn obligation of Masonry, I am now permitted to inform you, that there are several degrees in Freemasonry, and peculiar secrets restricted to each. These,



however, are not communicated indiscriminately ; but are conferred on candidates according to merit and abilities. I shall now proceed to intrust you with the sign of this degree, or those marks by which we are known to each other, and distinguished from the rest of the world. I must first premise, for your general information that all squares, levels, and perpendiculars (alluding to the position of the body and its limbs), are proper signs by which to know a Mason. You are, therefore expected to stand perfectly erect, *with your feet formed into a square*, your body being thus considered an emblem of your mind, and your feet the rectitude of your actions. On your advancement from West to East, you advanced by three irregular steps ; irregular from the situation you were then in, not knowing where you were then going ; but they allude to three more regular steps, namely, right lines and angles, morally teaching us upright lives and well-squared actions. You will now advance towards me *by one pace with your left foot, bringing the right heel into its hollow*—That is the *first regular step in Freemasonry* ; and it is in this position that the secrets of the degree are communicated. They consist in a sign, a grip or token, and a word.

You will place your right hand in this position (*level, with the thumb extended in a square towards the throat*), and the thumb to the left of the windpipe. *The sign is given by drawing the hand smartly across the throat, and dropping it to the side.* This is in allusion to the *penalty* of the obligation ; implying, *that, as a mason, you would rather have your throat cut across*, than improperly divulge the secrets intrusted to you. This is the sign.

*The grip or token is given by a distinct pressure of the top of the right-hand thumb, of the first joint from the wrist, of the right-hand fore-finger, grasping the finger with the hand.* This demands a word, a word highly prized among Masons, as the guard to their privileges : too much caution cannot, therefore, be used in communicating it. It must never be given at length ; but always either by letters or syllables ; to enable you to do which I must first tell you what the word is. It is *Boaz*. As in the course of the evening you will be called on for this word, the Junior Deacon will now dictate the answers you are to give.

Here the J. D. proceeds to instruct the candidate as to the common mode of salutation among masons. Giving him the grip he asks—What is this ?

Brother N. The grip of an Entered Apprentice Freemason.

J. D. What does it demand ?

B. N. A word.

J. D. Will you give me that word ?

B. N. At my initiation I was taught to be cautious ; I will letter or half it with you, which you please, and begin.

J.D. B.—B.N. O.—J.D. A.—B N. Z.—*Boaz*

J. D. This word is derived from the left-hand pillar of the porch or entrance to King Solomon's Temple, so named after the great-grandfather of David, a prince or ruler in Israel. The import of the word is *strength*.

A *white apron* is then presented to the candidate as a "distinguishing badge of a Mason." There are some charges and lectures delivered, followed by this dialogue:—

Q. Brother Senior Warden, from whence are you ?

A. From the West.

Q. Whither are you directing your course ?

A. To the East.

Q. What is your object ?

A. To seek a Master, and from him to gain instruction.

Q. Who are you that want instruction ?

A. A Free and Accepted Mason.

Q. What mode of introduction have you to recommend yourself to notice as a Mason ?

A. (*Gives the E. A. sign.*) A salute of respect to the Master in the chair.

Q. Any other recommendation ?

A. (*Gives the sign.*) A hearty salute to all under his direction.

Q. For what purpose came you hither ?

A. To regulate my conduct, correct my passions, and make a progress in Masonry.

Q. How do you know yourself to be a Mason ?

A. *By the regularity of my initiation, repeated trials and approbations, and a readiness at all times to undergo an examination, when properly called on.*

Q. How shall I know you to be a Mason ?

A. By *signs, tokens, and perfect points of my entrance.*

Q. What are *signs* ?

A. All squares, levels, and perpendiculars, and those when duly given a Mason will hail and obey.

Q. To what do they serve ?

A. To distinguish a Mason by day.

Q. What are *tokens* ?

A. *Certain peculiar and friendly grips, which, when reciprocally given, will distinguish a Mason by night as well as by day.*

Q. What are the *perfect points of entrance* ?

A. Points which I am bound most carefully to conceal.

Q. Give me the number ?

A. Three are known to me.

Q. I also acknowledge three,—will you name them ?

A. Reciprocally with you, I will.

Q. Begin, then :

A. Of.

Q. At.

A. On.

Q. Explain them.

A. *Of*, with respect to apparel. *At*, the door of the Lodge. *On*, my left knee bare and bended.

Q. Why are they called perfect points of entrance ?

A. Because they include the whole ceremony of initiation.

Q. Why so ?

A. *Of*, includes the whole ceremony of preparation: *At*, that



of due submission : and *On*, that of a solemn obligation

Q. Where were you made a Mason ?

A. In a Lodge, just, perfect, and regular.

Q. What do you mean by a Lodge ?

A. An assembly of Masons met to expatiate on the mysteries of Freemasonry.

Q. What makes it just ?

A. The volume of sacred law unfolded.

Q. What makes it perfect ?

A. The number *seven*.

Q. Of whom is the number composed ?

A. Three Masters, two Fellow-Crafts, and two Entered Apprentices.

Q. Why so ?

A. That every order of Masonry may be virtually present by their representatives, to ratify and confirm the proceedings of the whole.

Q. What makes it regular ?

A. The warrant of constitution.

Q. What is the warrant of constitution ?

A. The sanction of the Grand Master presiding over Masons for the country in which the Lodge is held.

Q. When were you made a Mason ?

A. When the sun was at its meridian.

Q. In this country, Masons' Lodges are usually held in the evening : How do you account for this, which at first appears a paradox ?

A. The sun being a fixed body, the earth constantly revolving round on its own axis, it necessarily follows that the sun is always at its meridian, and, Freemasonry being universally spread over its surface, it follows as a second consequence, that the sun is always at its meridian with respect to Freemasonry.

Q. By whom were you made a Mason ?

A. By the Worshipful Master, assisted by the Wardens, and in the presence of the Brethren assembled.

Q. Where is the Master placed ?

A. In the East.

Q. Why so.

A. As the sun rises in the East, to open and enliven the day so is the Worshipful Master placed in the East to open the Lodge, and employ and instruct the Brethren in Masonry.

Q. Where is the Junior Warden placed ?

A. In the West.

Q. Why so ?

A. To mark the setting sun, to close the Lodge by command of the Worshipful Master, after seeing that every one has his just due.

Q. What do they conjointly represent ?

A. The sun in three stages of its diurnal progress.

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Q. Why were you made a Mason ?

A. For the sake of obtaining the knowledge and secrets preserved among Freemasons.

Q. Where are those secrets kept?

A. In their hearts.

Q. To whom are they revealed?

A. To Masons and to Masons alone.

Q. How are they revealed?

A. By *signs, grips*, and particular *words*.

Q. What preparation is necessary to be made a Mason?

A. A preparation of a two-fold nature, *internal* and *external*.

Q. Where does the first take place?

A. In the heart.

Q. That being *internal*, how is it to be exemplified?

A. By the declaration I was called on to make with respect to the motives which induced me to seek the privileges of Freemasonry.

Q. Of how many parts is that declaration composed?

A. Three.

Q. Repeat them?

A. *First*, that I was free by birth, and of the full age of twenty-one years. *Second*, that, unbiassed by the improper solicitations of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily offered myself a candidate for the mysteries of Freemasonry. *Thirdly*, that I was prompted solely by a favourable opinion preconceived of the institution, and a desire of knowledge; and that I would cheerfully conform to all the ancient usages and established customs of the Order.

Q. What further testimony were you required to give as proof of the sincerity of your intentions?

A. I was required to sign my name to the substance of the foregoing declaration.

Q. Where did the next or external preparation take place?

A. In a convenient room adjoining the Lodge.

Q. How were you prepared.

A. I was deprived of all metal, and hood-winked,—my right arm, left breast, and left knee made bare,—my right heel slipshod,—and a cable-tow put round my neck.

Q. Why deprived of metal?

A. That I might bring nothing offensive or defensive into the Lodge, as the principles of Masonry forbidding the one, render the other unnecessary.

Q. The second reason?

A. To prove to me, that wealth and distinction, however valued in the world, could have no influence in procuring my admission or advancement among Masons.

Q. The third reason?

A. To imprint on my memory the peculiarity of a circumstance which occurred at the building of the Temple of Jerusalem, under the auspices of King Solomon, inasmuch as, during the whole time, there was not the sound of axe, hammer or any other



tool of brass or iron heard within the precinct of Mount Sion, to disturb the peaceful sanctity of that holy place.

Q. How was this structure completed without the aid of those implements?

A. The stones were hewn in the quarry, there carved, marked, and numbered. The timber was felled and prepared in the forest of Lebanon, and conveyed by floats from Tyre to Joppa. The metals were fused and cast on the plains of Zeredathah. After which, the whole was conveyed to Jerusalem, and there set up by means of mauls and other implements prepared for that purpose.

Q. Why were the materials prepared so far off?

A. The better to distinguish the excellence of the Craft; for although the materials were prepared at so great a distance, when they came to be set up at Jerusalem, the whole appeared more like the work of the Great Architect of the Universe than of mortal hands.

Q. Why were metallic tools prohibited?

A. That the Temple of God might not be polluted.

Q. What is the moral inference which we derive from their prohibition?

A. That our ancient and venerable institution depends not for its support and permanency on any principle of a compulsive or coercive nature, but it is best cemented by the perfect union and harmony of its constituent parts.

Q. Why were you hood-winked?

A. In case of a refusal to undergo the accustomed ceremonies in making a Mason, I might be led out of the Lodge without discovering its form.

Q. The second reason?

A. That, as I was received into Masonry in the state of utter darkness until duly brought to light, so it was considered that I should keep all the world in ignorance of our institutions until they were lawfully gained.

Q. The third reason?

A. That my heart might be taught to conceive before my eyes were permitted to discover.

Q. Why was your right arm made bare?

A. As a token of confidence, and to show that I was unarmed and unguarded.

Q. Why was your left breast made bare?

A. As a token of sincerity, and to show that I was no imposter.

Q. Why was your left knee made bare?

A. As a token of humility.

Q. Why were you slip-shod?

A. It alludes to a very ancient custom of slipping the shoe from off the foot, as a pledge of fidelity to the articles of any solemn compact.

Q. Why was a cable-tow placed round your neck?

A. That if influenced by fear, I should attempt to fall back, all hopes of retreat might be cut off.

Q. Being thus properly prepared, where were you conducted, and by whom?

A. To the door of the Lodge by a friend, whom I afterwards found to be a Brother?

Q. Being in a state of darkness, how did you know it to be a door?

A. By meeting with opposition, and afterwards gaining admission.

Q. Whom did you meet to oppose your entrance?

A. One whom I afterwards found to be the Tiler.

Q. What is his peculiar duty?

A. To be armed with a drawn sword, to keep away all cowans or listeners from Masonry, and to see the candidate come properly prepared.

Q. How did you gain admission?

A. By three knocks on the door.

Q. To what do they allude?

A. To a venerable exhortation, seek and ye shall find, ask and ye shall have, knock and it shall be opened unto you.

[This is one of the absurdities of Craft Masonry, in pretending to have originated before, and therefore not recognising Christ; yet, here it adopts almost the exact words he used on one occasion.]

Q. How do you apply that exhortation to your then situation?

A. I sought in my mind, asked of my friend, he knocked, and the door of Masonry became opened unto me.

Q. Who then came to your assistance?

A. One whom I afterwards found to be the Inner Guard.

Q. What is his peculiar duty?

A. To admit Masons upon proof, to receive the candidate in due form, and to obey the commands of the Junior Warden.

Q. What did he demand of the Tiler?

A. Who he had got there.

Q. The Tiler's answer?

A. Mr. ———, a poor candidate, in a state of darkness, who has been well and worthily recommended, regularly proposed, and approved in open Lodge, who now comes of his own free will, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

Q. What said the Inner Guard?

A. How does he hope to attain those privileges?

Q. The Tiler's answer?

A. By the help of God, being free-born, and of good report.

Q. Were you admitted on this?

A. No. I was desired to halt till duly reported, to the Worshipful Master, who, after having observed that the tongue of good report had already been heard in my favor, was pleased to order my admission.

Q. On what were you admitted?

A. On the point of a sharp instrument presented to my naked left breast.



Q. For what purpose?

A. To distinguish my sex, and to show that I was no impostor.

Q. After gaining your admission, how were you disposed of?

A. I was conducted by the Junior Deacon through the exterior avenues, till I arrived at the portal of the Lodge itself, the Inner Guard all the while *holding a sword to my naked left breast, and the Junior Deacon a cable-tow round my neck.* On halting there, the Worshipful Master was pleased to observe, that as no person could be a Mason unless he was free-born and of mature age, he demanded of me whether I was free by birth, and of the full age of twenty-one. To which I agreed that I was.

### TO CLOSE THE LODGE IN THE ENTERED APPRENTICE'S DEGREE.

*(The Master gives a knock, which is answered by a knock from each Warden as a call to order.)*

W.M. Brethren, assist me to close the Lodge.—Brother Junior Warden, the constant care of every Mason?

J.W. To prove the Lodge close tiled.

W.M. Direct that duty to be done.

J.W. Brother Inner Guard, you will prove the Lodge close tiled.

*(The I. G. gives three knocks on the inside of the door, which are answered by the Outer Guard, or Tiler, in the same way, which indicates that the Lodge is close tiled.)*

I.G. Brother Junior Warden, the Lodge is close tiled.

*(This communication is made with the Entered Apprentice sign; the Junior Warden gives three distinct knocks, makes the sign, and says, Worshipful Master, the Lodge is close tiled.)*

W.M. Brother Senior Warden, what is the next care?

S.W. To see the Brethren appear to order as Masons.

W.M. To order, Brethren, as Masons.—Brother Senior Warden, your situation in the Lodge?

S.W. In the West.

W.M. Your duty when so placed?

S.W. As the Sun disappears in the West to close the day, so the Senior Warden is placed in the west to close the Lodge by command of the Worshipful Master, after seeing that every one has his just dues.

W.M. Our Lodge being thus duly formed, before I proceed to declare it closed, let us with all humility and reverence express our gratitude to the great Architect of the Universe for all favours already received; and may he still continue to support our Order, by cementing and adorning us with every moral and social virtue.

P.M. So mote it be.

W.M. Brother Senior Warden, our labours being ended, you have my command to close the Lodge.

S.W. Brethren, in the name of the great Architect of the Universe, and by the command of the Worshipful Master, I declare this Lodge closed.

Occasionally, the W. M. delivers a charge, at the close of this Degree, which has some good precepts in it, but is too long for insertion here. While the several charges and lectures included in the different Masonic Degrees contain a good many redeeming features; yet they are also permeated with ridiculous allusions to ancient personages, &c., that every intelligent Mason knows, had no more connection with Craft Masonry than with the "Man in the Moon!" It is a system of fraud, from beginning to end. Its lectures and charges are merely the *sugar-coating* of the *bitter oath-pills* the poor candidates have to swallow!

## THE SECOND OR FELLOW CRAFTS DEGREE.

Opening a Lodge in this Degree being a good deal like the First, it is thought useless to give it here. We will then proceed with the

## CEREMONY OF PASSING IN THIS DEGREE.

W. M. Brethren, Brother N—is this evening a candidate to be passed to the second degree; but it is first requisite that he should give proofs of proficiency in the former, I shall therefore proceed to put the necessary questions.

## QUESTIONS REQUIRED TO BE ANSWERED!

In the Entered Apprentice's Degree and before a candidate is eligible to be passed to the Fellow-Craft's Degree.

*(The Master now puts the following questions of the first degree, and then inquires if any brother has any other question to ask. The candidate is then considered as qualified.)*

Q. Where were you first prepared to be made a Freemason?

A. In my heart.

Q. Where next prepared?

A. In a convenient room adjoining the Lodge.

Q. Describe the mode of preparation?

A. I was deprived of all metal, and hood-winked; my right arm, left breast, and left knee made bare; my right heel slipshod, and a cable-tow put round my neck.

Q. How did you gain admission?

A. By three knocks on the door.

Q. Why were you made a Freemason?

A. For the sake of obtaining the knowledge and secrets preserved among Freemasons.

Q. Where were you made a Freemason?

A. In the body of a Lodge, just, perfect, and regular.

Q. How do you know yourself to be a Freemason?

A. By the regularity of my initiation, repeated trials and approbations and a readiness at all times to undergo an examination when properly called upon.

Q. Since you know yourself to be a Freemason, what means have you of communicating it to others?

A. By *signs, grips, and particular words*, which when recipro-



cally given, serve to distinguish a Freemason by night as well as by day.

Q. When were you made a Mason ?

A. When the Sun was at its meridian.

Q. In this country, Freemason's Lodges are usually held in the evening, how do you account for this, which at first appears a paradox ?

A. The Sun being a fixed body, the earth constantly revolving around on its own axis, it necessarily follows that the Sun is always at its meridian ; and Freemasonry being universally spread over its surface, it follows, as a second consequence, that the Sun is always at its Meridian with respect to Freemasonry.

Q. What is Freemasonry ?

A. A peculiar system of morality, veiled in allegory, and illustrated by symbols.

W. M. I will intrust you with a test of merit, which is, *a passing grip and a passing word leading to the door of the Lodge into which you seek to be admitted.* The passing grip is given by a *distinct pressure of the thumb of your right hand between the joints of the first and middle fingers of the right hand of a brother.* This demands a passing word, which is SHIBBOLETH. The word *Shibboleth* denotes *plenty* and is usually depicted in our Lodges by an ear of corn near a well of water. You will be particularly careful to remember this word, as without it you cannot gain admission to a Lodge in a superior degree.

(*Brother N—withdraws, and the Lodge is opened in the second degree, as during his examination and instruction it could only be opened in the first degree. After the examination of the candidate by the Tiler, as to the passing grip and word, the knock takes place at the door, and the Inner Guard demands who is there, and reports.*)

I. G. Worshipful Master, at the door of your Lodge stands Brother N—, who has been regularly initiated into Masonry, and has made such progress as he hopes will recommend him to be passed to the degree of a Fellow-Craft, for which ceremony he comes properly prepared.

W. M. How does he hope to obtain the privileges of the second degree ?

I. G. By the help of God, assistance of the square, and the benefit of a passing word ?

W. M. We acknowledge the propriety of the aid by which he seeks it. Do you, Brother Inner Guard, vouch that he is in possession of that passing word ?

I. G. I do, Worshipful Master.

W. M. Then let him be admitted in due form, Brother Deacon.

J. D. In the name of the Grand Geometrician of the Universe, enter in due form a Lodge of Fellow-Craft Masons upon the square, an instrument which brings rude matter into due form, and as brethren of this degree are obligated on it, so are they bound by every law, moral and divine, to act upon it with all mankind, more especially a Brother Mason.

(*The candidate is not now hood-winked ; but his left arm, right brea st*

*and right knee are made bare, and the right heel slip-shod.)*

W.M. Brother Deacon, let the candidate kneel while the blessing of Heaven is invoked on what we are about to do (Master prays.) We supplicate the continuation of thy aid, O merciful Lord, on behalf of ourselves and of him who kneels before thee. May the work begun in thy name be continued to thy glory, and evermore established in us by obedience to thy precepts. So mote it be.

*(The candidate is then raised, and led three times round the Lodge, that all may see he is properly prepared. As he comes to the Wardens he gives them the pass-grip and word as at the door, and he is then presented to the Master.)*

S.W. Worshipful Master, I present to you Brother N——, a candidate properly prepared to be passed to the second degree.

W.M. Brother Senior Warden, you will direct the Senior Deacon to instruct the candidate to advance to the pedestal in due form.

S.W. Brother Senior Deacon, it is the Worshipful Master's command that you instruct the candidate to advance to the east in due form.

W. M. Brother N——, as in every case the degrees of Freemasonry are to be kept separate and distinct, another obligation will now be required of you, in many respects similar to the former; are you willing to take it?

Bro. N. I am.

W. M. Then you will kneel on your right knee, your left foot in the form of a square, your body erect, place your right hand on the sacred volume of the law, supporting your left arm with the compasses, the whole forming a square, and say after me—

I, N. N., in the presence of the Grand Geometrician of the Universe, and in this worshipful and warranted Lodge of Fellow-Craft Masons, duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly promise and swear that I will always hail, conceal, and never reveal any or either of the secrets or mysteries of, or belonging to, the second degree of Freemasonry, known by the name of Fellow-Crafts; to him who is but an Entered Apprentice, no more than I would even of them to the uninitiated or the popular world who are not Masons. I further solemnly pledge myself to act as a true and faithful craftsman, obey signs, and maintain the principles inculcated in the first degree. All these points I most solemnly swear to obey, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them in addition to my former obligation, than to have my left breast cut open, my heart torn therefrom, and given to the ravenous birds of the air, or the devouring beasts of the field, as a prey: So help me, Almighty God, and keep me steadfast in this my great and solemn obligation of a Fellow-Craft Mason. (*Kisses the Bible twice.*)

W. M. Rise, newly obligated Fellow-Craft Freemason.



Having taken the solemn obligation of a Fellow-Craft Freemason, I shall proceed to intrust you with the *secrets of the degree*. You will advance towards me as at your initiation. Now, take another pace with your left foot, bringing the right heel into its hollow, as before. That is the second regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist, as in the former instance, of a *sign*, *grip*, and *word*: with this difference, that the sign is of a three-fold nature. The first part of a three-fold sign is called the *sign of fidelity*, emblematically to shield the repository of your secrets from the attacks of the cowan.

(*The sign is made by pressing the right hand on the left breast, extending the thumb perpendicularly to form a square.*) The second part is called the *hailing sign*, and is given by throwing the left hand up in this manner (*horizontal from the shoulder to the elbow, and perpendicular from the elbow to the ends of the fingers, with the thumb and forefinger forming a square.*) It took its rise at the time when Joshua fought the battles of the Lord in the valley of Rephidim, and from the memorable event of Moses having his hands supported by his brother Aaron whilst Joshua was fighting the Amalekites. It was also the position of Joshua when he prayed fervently to the Almighty to continue the light of day, that he might complete the overthrow of his enemy. The third part is called the *penal sign*, and is given by drawing the hand across the breasts and dropping it to the side. This is in allusion to the penalty of your obligation, implying that as a Fellow-Craft, you would rather have your heart torn from your breast, than improperly divulge the secrets of this degree. *The grip, or token, is given by a distinct pressure of the thumb on the second joint of the hand or that of the middle finger.* This demands a word; a word to be given and received with the same strict caution as the one in the former degree, either by letters or syllables. The word is JACHIN. As in the course of the evening you will be called on for this word, the Senior Deacon will now dictate the answers you will have to give.

S.D. What is this?

Br. N.—. The grip, or token, of a Fellow-Craft Freemason.

S. D. What does it demand?

Br. N. A word.

S. D. Will you give me that word?

Br. N. I was taught to be cautious in this degree, as well as in the former: I will letter or halve it with you.

S. D. Which you please, and begin.

Br. N. Ja.

S. D. Chin.

Br. N. JACHIN.

W. M. This word is derived from the right hand pillar of the porch or entrance to King Solomon's Temple. The import of the word is to *establish*, and when joined to the one in the former degree, signifies *stability*.

Q. Brother, are you a Fellow-Craft?

A. I am so taken and accepted among Brethren and fellows of the Craft.

Q. How shall I know you to be a Fellow-Craft?

A. By signs, grips, and words.

Q. How did you attain them?

A. By duly passing from an Entered Apprentice to a Fellow-Craft, in a regular and well-constituted Lodge of the Fellow-Crafts, there met and assembled.

Q. Of how many did the Lodge consist?

A. Of five in number: the Worshipful Master, the two Wardens, and two Fellows, of the Working Class.

Q. At what time did this take place?

A. At evening, after the sun was set.

Q. By whom were you past to a Fellow-Craft?

A. By the Worshipful Master, the Senior and Junior Wardens, and the brethren assembled.

Then follow some more dialogues, charges, and lectures too voluminous for our space here. This degree is then closed in manner somewhat like the first, and therefore, unnecessary to insert. The ceremony of opening the

### THIRD OR MASTER MASON'S DEGREE

Is also omitted, as our present purpose is to give the reader the signs, grips, pass-words, illegal portions of the oaths, and enough of the ceremony to enable him to get a correct idea of the Order, and to enter any Lodge of Craft Masons in the world, if he chooses, without having to take their *unlawful obligations*. Although this is often done, we do not advise the reader to attempt it, as being neither honorable or of the least possible advantage to him. If done at all, of course it would have to be where he was not personally known. Otherwise he might run the risk of his life. We will now proceed with the

### CEREMONY OF RAISING A MASTER MASON, OR THE THIRD DEGREE.

*(The lodge is open in the second degree, and the brethren thus addressed by the Master.)*

Brethren, Brother N—— is this evening a candidate to be raised to the Third Degree; but it is first requisite that he should give proofs of proficiency in the former; I shall therefore proceed to put the necessary questions.

*(The Candidate is then examined as to his proficiency in the former degree, by the Master, and by any other member present who chooses to question him.)*

### QUESTIONS REQUIRED TO BE ANSWERED

IN THE SECOND DEGREE BY A FELLOW-CRAFT FREEMASON, BEFORE HE CAN BE RAISED TO A MASTER MASON, OR THE THIRD DEGREE.

Q. How were you prepared to be made a Fellow-Craft?



A. In a manner somewhat similar to the former degree, but with this difference—that I was not hoodwinked, my left arm, right breast, and right knee were made bare, my left heel slipshod.

Q. On what did you enter?

A. On the square.

Q. What is a square?

A. An angle of ninety degrees, forming the fourth part of a circle.

Q. For what were your researches in this degree?

A. For the hidden mysteries of nature and science.

Q. As it is the hope of reward that sweetens labour, where did our ancient brethren go to receive their wages?

A. Into the middle chamber of King Solomon's Temple.

Q. How did they receive it?

A. Without scruple or diffidence.

Q. Why in this peculiar manner?

A. Without scruple, knowing they had justly earned it; without diffidence, from the unbounded confidence they placed in the integrity of their employers in those days.

Q. What were the names of the two pillars placed at the porchway of King Solomon's Temple?

A. That on the left Boaz; That on the right Jachin.

Q. What were their separate and conjoint meanings?

A. The former, strength; the latter, to establish; conjointly, stability.

W. M. Brother N——, will you come this way? Do you pledge your honour as a man, and your fidelity as a Mason, that you will steadily persevere through the ceremony of being raised to the sublime degree of Master Mason?

Brother N——. I do.

W. M. Do you likewise pledge yourself that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?

Br. N. I will.

W. M. Then I will instruct you with a test of merit which is a *pass-grip* and a *pass-word*, leading to the degree into which you seek to be admitted. The *pass-grip* is given by a distinct pressure of the thumb between the joints of the middle and ring fingers. This demands a *pass-word*, which is TUBAL CAIN, who was the first artificer in metal; and the import of the word is *worldly possession*. You will be particularly careful to remember this word, as without it, you cannot gain admittance into a lodge, in a superior degree. (Brother N——retires to be properly prepared, which is to have both of his arms, breasts, and knees, bare, and both heels slipshod. In the interim the Lodge is opened in the Third Degree. The same ceremonies take place at the door, as in former degrees, with the difference of the distinctive gripword, knocks &c., and the Inner Guard reports to the Master.)

I.G. Worshipful Master, Brother N — is at the door of the Lodge, who has been regularly initiated into Masonry, passed the degree of a Fellow-Craft, and has made such progress as he hopes will recommend him to be raised to the sublime degree of a Master Mason, for which ceremony he comes properly prepared.

W.M. The brethren will take notice, that Brother N —, who has been regularly initiated in Freemasonry, and has passed the degree of a Fellow-Craft, is about to pass in view before them, to show that he is properly prepared to be raised to the Third Degree. *(He is then conducted round the lodge by the Deacons. At the first time he shows the sign of the first Degree to the W.M. : then the first sign with the grip to the J.W. At the second round, he shows the second sign to the W.M. and J.W. and communicates both sign and grip to the S.W. At the third round, he shows the second sign to the W.M. and J.W., and shows the sign and communicates the Master's pass-grip and pass-word to the S.W., by whom he is presented to the Master.)*

S.W. Worshipful Master, I present to you Brother N —, a candidate properly prepared to be raised to the sublime Degree of a Master Mason.

W.M. Brother Senior Warden, you will direct the Deacons to instruct the candidate to advance to the pedestal in due form.

S.W. Brother Deacons, it is the Worshipful Master's command, that you instruct the candidate to advance to the East in due form.

W.M. It is but fair to inform you, that a most serious trial of your fortitude and fidelity, as well as a most solemn obligation await you, are you prepared to meet them as you ought?

Br. N. I am.

W. M. Then you will kneel on both knees, place both hands on the volume of the sacred law, repeat your name at length, and say after me the following OATH :—

I, N — N —, in the presence of the Most High, and of this worthy and worshipful Lodge, duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby, and hereon, most solemnly promise and swear, that I will always hail, conceal, and never reveal, any or either of the secrets or mysteries of, or belonging to, the Degree of a Master Mason, to any one in the world, unless it be to him or them, until after due trials, strict examination, or full conviction, that he or they are worthy of that confidence, or in the bosom of a Master Mason's Lodge. I further most solemnly engage, that I will the secrets of the Third Degree keep from him who is but a Fellow-Craft Mason, with the same strict caution as I will those of the Second Degree from him who is but an Entered Apprentice Free Mason : the same, or either of them, from any one in the known world, unless to true and lawful Brother Masons. I furthermore solemnly pledge myself, to maintain and support the five points of fellowship, in act as well as in word : that my hand given to a Mason shall be the sure pledge of brotherhood : that my foot shall traverse through danger



and difficulties, to unite with his in forming a column of mutual defence and safety and that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succor his distresses and relieve his necessities, as far as may fairly be done without detriment to myself or connexions: that my breast shall be the sacred repository of his secrets, when delivered to me as such; *murder, treason, felony, and all other offences contrary to the law of God, or the ordinances of the realm, being at all times most especially excepted, or at my own option*; and finally, that I will support a Master Mason's character in his absence as well as I would if he were present. I will not revile him myself, or knowingly suffer others to do so; but will boldly repel the slanderer of his good name and strictly respect the chastity of those who are most dear to him in the persons of his wife, sisters, or his child; and that I will not knowingly have unlawful carnal connection with either of them. I furthermore solemnly vow and declare, that I will not defraud a Brother Master Mason, or see him defrauded of the most trifling amount, without giving him due and timely notice thereof; and that I will also prefer a brother Master Mason in all my dealings, and recommend him to others as much as lies in my power, so long as he shall continue to act honourably, honestly, and faithfully towards me and others. All these several points I promise to observe without equivocation or mental reservation of any kind, under no less a penalty, on the violation of any of them, than to have my body severed in two, my bowels torn thereout, and burnt to ashes in the centre, and those ashes scattered before the four cardinal points of heaven so that no trace or remembrance of me shall be left among men, more particularly among Master Masons: So help me God, and keep me steadfast in this grand and solemn obligation, being that of a Master Mason (*Kisses the Bible three times.*)

Special attention is drawn to the italicised and black type portions of the above oath. The phrase, "or at my own option," is very significant. So also are the female exceptions alluded to. Rules for *chastity and honesty* should be boundless in their application.

This Degree is intended to represent a tragedy, said to have occurred at the building of Solomon's Temple—the death of Hiram Abiff,—which story the reader can believe or not, just as he pleases! The manner of his assassination is Masonically reported as follows:—

Fifteen Fellow-Crafts of that superior class appointed to preside over the rest, finding that the work was nearly completed, and that they were not in possession of the secrets of the Master's Degree, which were only known to Solomon, Hiram, King of Tyre, and Hiram Abiff, conspired together, to obtain them by any means, and even to have recourse to violence. At the moment of carrying their conspiracy into execution, twelve of the fifteen recanted; but three, of a more determined and atrocious character than the rest, persisted in their impious design, in prosecution of which, they planted themselves respectively at the east, north,

and south entrances of the Temple, whither our Master Hiram Abiff had retired to pay his adoration to the Most High, as was his wonted custom at the hour of high twelve.

His devotion being ended, our Grand Master attempted to return by the north door, but found himself opposed by the first of the three ruffians, who, for want of another weapon, had armed himself with a heavy plumb rule. In a threatening manner, he demanded of our Grand Master, the Secrets of a Master Mason, declaring to him that his death would be the consequence of a refusal; but Hiram Abiff, true to his obligation, replied that, those secrets were known only to three, and could only be made known by consent of them all; that diligence and patience could not fail to entitle the worthy Mason to participate in those mysteries, but that he would sooner suffer death than betray his sacred trust. On receiving this answer, the ruffian aimed a blow at his head, but, startled by the firmness of his demeanour, it missed the forehead, and only glanced upon his right temple, yet with such violence, as to cause our Grand Master to reel and sink on his left knee. Recovering from this situation, he rushed to the south door, where he was accosted by the second ruffian in a similar manner, and answered as before, with undiminished firmness, when the assassin, who was armed with a level, struck our Master Hiram a blow on the left temple, which brought him to the ground upon his right knee. Finding his escape thus cut off in both these quarters, he staggered faint and bleeding to the east door, where the third ruffian was posted, who, on receiving a similar reply to his insolent demand (for our G. M. still remained unshaken even in this trying moment), struck him a violent blow full in the middle of the forehead with a heavy setting maul, under which this excellent man sunk lifeless at the foot of the murderer. Such was the manner of his death; and I have already pointed out to you the instructive lesson which his death and fortitude so powerfully inculcate in the heart of every faithful brother. Such in like circumstances, will be the magnanimity of every man whose mind is well constituted, who squared his life upon the principles of moral truth and justice: who, by improving his faculties in the glory of God, and the good of mankind, has answered the great end of his creation, and has learnt to contemplate death as the end of afflictions, and the entrance to a better life. Nor will you, I trust, sink beneath the influence of terror, now that your trial approaches; though you stand before me a devoted victim; though the hand of death be upon you, and though this awful moment be your last.

*(At this part of the ceremony the Candidate is struck on the forehead, and thrown down; and, while shamming a dead man, the Master thus proceeds.)*

The brethren will take notice, that in the recent ceremony, as well as in his present situation, our brother has been made to represent one of the brightest characters recorded in the annals of Masonry; namely our Master, Hiram Abiff, who lost his life



in consequence of his unshaken fidelity to the sacred trust reposed in him. And I hope this will make a lasting impression on his and your minds, should you ever be placed in a similar state of trial.—Brother Junior Warden, you will endeavour to raise the representative of our Master Hiram by the Entered Apprentice's grip. (*He takes him by the fore-finger and then lets it slip from his hand.*)

J. W. It proves a slip, Worshipful Master.

W. M. Brother Senior Warden, try the Fellow-Craft's grip.

S. W. It proves a slip also, Worshipful Master.

W. M. Brother Wardens, having both of you failed in your attempts, there yet remains a third method, namely, by taking a firmhold of the sinews of his hand, and raising him on the five points of fellowship, of which, with your assistance, I will make a trial. (*The Master then raises him by grasping or rather clawing his hand or wrist, by putting his right foot to his foot, his knee to his knee, bringing up the right breast to his breast, and with his hand over the back.*) This is practised in Masonry as the five points of fellowship.

W. M. It is thus all Master Masons are raised from a figurative death to a reunion with the former companions of their toils. Let me now beg you to observe that the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the Eureka of human reason cannot penetrate, unless assisted by that light which is from above. Yet even by this feeble ray you may perceive that you stand on the very brink of the grave into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive you into its cold bosom.

You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return into the lodge, the signs, tokens, and words shall be explained to you.

(*On returning into the lodge, Brother N—is desired to approach the Worshipful Master as an E. A. and F. C., who thus addresses him:—*)

I cannot better reward the attention you have paid to the exhortation and charge, than by intrusting you with the secrets of this Degree. You will advance toward me as a Fellow-Craft. Take another pace with your left foot, and bring the right heel into its hollow, as before. That is the third regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist of signs, grips and words. Of the signs, the first and second are casual, the third is penal. The first casual sign is called the sign of horror, and is given from the Fellow Crafts hailing sign, by dropping the left hand and elevating the right, as if to screen the eyes from a painful sight, at the same time throwing the head over the right shoulder, as a remove or turning away from that sight. It alludes to the finding of our murdered Master Hiram by the twelve Fellow-Crafts. The

second casual sign is called the sign of sympathy or sorrow, and is given by bending the head a little forward, and by striking the right hand gently on the forehead. The third is called the penal sign, because it alludes to the penalty of our obligation, and is given by drawing the hand across the centre of the body, dropping it to the side, and then raising it again to place the point of the thumb on the naval. It implies, that, as a Master Mason, you would rather be severed in two than improperly divulge the secrets of this Degree. The grip or token is the first of the five points of fellowship. The five points of fellowship are; first, a grip with the right hand of each other: wrist, with the points of the fingers: second, right foot parallel with right foot on the inside: third, right knee to right knee: fourth, right breast to right breast: fifth, hand over shoulder, supporting the back. It is in this position, and this only, except in open lodge, and then but in a whisper, that the word is given. It is MAHABONE or MACBENACH. The former is the ancient, the latter the modern word.

(Brother N—is now conducted to the S. W., who presents him to the W. M.)

S.W. Worshipful Master, I present to you Brother N—, on being raised to the sublime Degree of a Master Mason, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Master Mason.

S.W.I now invest you with the distinguishing badge of a Master Mason, to show that you have arrived at that sublime Degree.

W. M. I must state that the badge with which you have now been invested, not only points out your rank as a Master Mason, but is meant to remind you of those great duties which you have just solemnly engaged yourself to observe; and while it marks your own superiority, it calls on you to afford assistance and instruction to your brethren in the inferior Degrees.

You have been informed of three signs in this Degree. The whole are five, corresponding in number with the five points of fellowship. They are the sign of horror, the sign of sympathy, the penal sign, the sign of grief and death, and the sign of joy and exultation, likewise called the grand and royal sign. For the sake of regularity, I will go through the whole. This is the sign of horror (*described*). This is the sign of sympathy (*described*). This is the penal sign (*described*). The sign of grief or death is given by passing the hand over the forehead. It took its rise at the time when our Master Hiram was making his way from the north to the south entrance of the Temple, when his agonies were so great, that the perspiration stood in large drops on his face, and he made use of this sign as a temporary relief to his sufferings, This is the sign of joy and exultation (*to raise both hands over your head, and exclaim, O Worthy Masons!*) It took its rise at the time the temple was finished, when King Solomon and the princes of his household went to view it, and being so struck with its magnificence, that with one simultaneous feeling they exclaimed—*O Worthy Masons!*



Q. How are you prepared to make a Master Mason ?

A. Both my arms, both breasts, both knees made bare, and both heels slip-shod.

Q. On what did you enter ?

A. Upon both points of the compasses presented to both my breasts.

Q. On your entrance into the lodge did you observe anything different from its usual appearance ?

A. I did : all was dark, save one glimmering light in the east.

Q. To what did that darkness allude ?

A. Even to the darkness of death.

Q. Am I given to understand that death is the peculiar subject of this degree ?

A. You are.

Q. From what circumstance ?

A. From the untimely death of our Master, Hiram Abiff.

Q. What were the instruments made use of at his destruction ?

A. The plumb-rule, level, and heavy maul.

Q. How came you in possession of those secrets ?

A. From having figuratively represented him when I was raised to the sublime Degree of a Master Mason.

Q. How were you raised ?

A. Upon the five points of fellowship.

Q. Which I will thank you to name.

A. 1st, hand to hand ; 2nd, foot to foot ; 3rd, knee to knee ; 4th, breast to breast ; and 5th, hand over back. These points are further explained, and the ceremony for this Degree ends like the preceding ones.

The reader is doubtless tired of the so-called "Sublime Mysteries of Masonry," after reading the preceding pages. This pamphlet does not contain anything like the whole of the Ceremonies of the Three Degrees. But no conscientious Mason will dispute its correctness, as far as it goes.



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